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ABSTRACT

This annotated bibliography on values of ethnic minorities in the United States contains one hundred entries from various sources, mostly research and educational journals. It is intended to assist researchers, teachers, school administrators, and students to understand how some American minorities function within their own cultures and societies. Sixty-two annotations refer to Chicanos. American Indians are the subjects in nineteen references and Blacks in seventeen. Seven citations refer to Asian Americans, four to other Hispanics, and four are of a general nature. Anglo Americans are the group with which comparisons are made in most cases where the study looked at more than one American culture. Thirty-three annotations refer to values of Anglos. Each entry is coded to inform the reader of the particular ethnic group identified in the journal article or book. (KH)

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Values and Minorities
An Annotated Bibliography

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Foreword

This annotated bibliography on values of ethnic minorities in the United States contains one hundred entries from various sources, mostly research and other educational journals. Our purpose in providing this information is to assist individuals, whether researchers, teachers, school administrators, or individuals preparing to enter any of these professions, in understanding how some American minorities function within their own cultures and societies. Such knowledge, we feel, is not only useful but imperative if research on these Americans is to be sensitive, and if instruction is to be effective for them within the classroom.

We could wish that a numerical balance were attainable across the various ethnic groups. This was not possible since research on American ethnic groups is far from balanced. Thus, a preponderance of annotations in this bibliography refers to Chicanos (62). American Indians are the subjects in nineteen references and Blacks in seventeen. Seven citations refer to Asian Americans, four to other Hispanics, and four are of a general nature (no reference to a particular ethnic group). Anglo Americans are the group with which comparisons are made in most cases where the study looked at more than one American culture. Thirty-three annotations refer to values of Anglos.

At the end of each reference title we have supplied the reader with letters in parentheses indicating which particular ethnic groups are identified in the journal article or book. The code is as follows:

A = Anglo

AA = Asian American

AI = American Indian

B = Black

C = Chicano/Mexican American

G = General (no ethnic group indicated)

H = Hispanic, but not including Chicano/Mexican American

Thus, the code (A, C) indicates the entry refers to both Anglo and Chicano values.

Inclusion of any reference does not necessarily imply agreement with the content on the part of the authors.

September, 1981

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Values and Minorities

An Annotated Bibliography

Ablon, J. Retention of cultural values and differential urban adaptation: Samoans and American Indians in a west coast city. Social Forces, 1971, 49, No. 3, 385-392. (AA, AI)*

Examines motivation, history, demography, and cultural and social characteristics of Samoans and American Indians. Focus was on the interaction of these characteristics with urban life realities. Data were gathered through interviews and participant observation. Suggested that factors such as poor self image, cultural values and poor communication with non-Indian people contribute to difficult urban adaptation experience by American Indians; also that Samoans' relatively successful adaptation to urban life was partially due to positive self image, cultural values and good communication skills.

Aguilar, I. Initial contacts with Mexican American families. Social Work, 1972, 17, No. 3, 66-70. (C)

Discusses some values of Mexican Americans and obstacles that social workers may have to overcome when attempting to work with Mexican American clients. Presents a case study illustrating application of techniques that are more sensitive to needs and life style of Mexican American clients. Values discussed include personalism, respect for authority, religion and the importance of family.

Aiken, L.R. Educational values of Anglo-American and Mexican-American college students. The Journal of Psychology, 1979, 102, 317-321. (A,C)

Examines aesthetic leadership, philosophical, social and vocational values of four groups (75 in each) of undergraduate Mexican American and Anglo American college students from northern California and southern Texas. Participants were administered the Educational Values Inventory and thirteen items related to educational practices and background. Results indicated that Anglo Americans and Mexican Americans differed only on leadership values (Mexican Americans scored higher). All groups placed vocational value highest and social value second highest. Women scored higher than men on aesthetic, philosophical and social values.

*These letters indicate the article deals with values of Asian Americans (AA) and American Indians (AI). See Foreword for explanation of full code.

Anderson, J. & Evans, F. Family socialization and educational achievement in two cultures: Mexican-American and Anglo-American. Sociometry, 1976, 39, No. 3, 209-222. (A, C)

Examines the impact of Mexican American and Anglo American family socialization practices on educational achievement. Junior high students and their families were studied. Fathers' education was used as index of socio-economic status. Practices such as discipline by reasoning, autonomy in decision making, independence training and achievement training were found to directly and indirectly influence school achievement. 56 references.

Atolagbe, E. Further study on values of Black and White children: Are they different? Journal of Negro Education, 1980, 59, No. 4, 448-451. (A, B)

Compares values of 60 Black and 60 White upper, middle and low socio-economic class children in grades 4-6 in Columbus, Ohio. The Elementary School Study of Values (ESSO) was used to assess the values of the pupils. Results indicated that race appears to be a determiner of values only in the case of social and religious values, that social class and sex do not appear to be important determiners of values and that within-race and class differences are greater than differences between races and classes.

Avellar, J. & Kagan, S. Development of competetive behavior in Anglo American and Mexican American children. Psychological Reports, 1976, 39, 191-198. (A, C)

Examines social differences between Mexican American and Anglo American children of the same economic level in rivalrous and altruistic behaviors. Fifty-six children from each cultural group, equally divided by sex, were paired and given six two-person choice cards. Conditions on the cards ranged from absolute gains to altruism. Under conditions in which results were either absolute gain or altruism, almost no children were totally rivalrous or totally altruistic. Under conditions which allowed no absolute gains, older and Anglo American children significantly more often chose the rivalrous alternatives than did younger and Mexican American children.

Babchuk, N. & Ballweg, J.A. Black family structure and primary relations. Phylon, 1972, 33, No. 4, 334-348. (B)

Study of Black family structure and primary relations of low and middle income couples. Data were collected through interviews of 74 couples from a mid-western city (pop. 350,000). Findings suggested that spouses felt friendships were mutual, husbands were more likely to initiate friendships for the pair, men had more friends than women. Concludes that middle class blacks and whites are much alike in value orientation.

Banks, W.C. & McQuater, G.V. Achievement motivation and Black children. IRCD Bulletin, Fall 1976, 11, No. 4, 1-8. (B)

Reviews research on intrinsic achievement motivation relative to task interest and cognitive development, interests, values, aspirations and social influence. Concludes that Blacks and Whites have the same degree of effort orientation toward tasks of low interest, and that aspirations and value orientations of Blacks toward academic tasks do not account for their relative failure in this domain. Suggests that White teachers may be ineffective at transmitting and sustaining the intrinsic value orientations needed for academic achievement among Blacks.

Barnett, D.C. Attitudes of Eskimo school children. Integrated Education, January/February 1973, 52-57. (AI)

Examines the attitudes of 54 Eskimo children in grades three through eight from Cambridge Bay on Victoria Island in Northern Canada. Concepts on urbanization, White institutions, foods, other countries, political leadership and other ethnic-racial groups were examined. Evidence suggests that the subjects were dissatisfied with the local village and their status in it and that they viewed "White" institutions, food and country in a favorable light: also they expressed neutral feelings toward political leadership and other racial groups.

Berrien, F.K. Arkoff, A., & Iwahara, S. Generation difference in values: Americans, Japanese-Americans, and Japanese. The Journal of Social Psychology, 1967, 71, 169-175. (AA)

Examines generational differences in values of college students and their parents from New Jersey, Hawaii and Tokyo. Participants were administered the Edwards Personal Preference Schedule. Values toward achievement, deference, order, exhibition, autonomy, affiliation, introception, succorance, dominance, self-abasement, nurturance, heterosexuality and aggression were examined. The hypothesis that value patterns of Japanese parents and offspring would be different from those of other groups was not confirmed. Results indicated similar differences between generations of the three groups regardless of setting. Other specific findings presented.

Berrien, F.K. Japanese vs. American values. The Journal of Social Psychology, 1965, 65, 181-191. (AA)

Compares Japanese and American values on deference, hierarchy, achievement-aspiration, endurance, interest in and commitment to community and self abasement. Concludes that Japanese people are more deferential, respectful of high status persons, self-abasing and will to endure longer hours in the work place. Other values are discussed.

Billedeaux, D.A. Opening the classroom to Indian students: head'em off at the pass. Bilingual Resources, Winter 1978, pp. 15-18. (AI)

Addresses educational curriculum for American Indian students. Focus is on historical stages of Indian culture: a genocide culture, no culture, a patronized culture and a contrived, acculturated, assimilated culture. In addition, briefly addresses the Indian tribal culture, poverty, the local community, teachers and school deficiencies and public schools vis-a-vis the Bureau of Indian Affairs. Concludes with discussion of Indian children's four-stage acculturation syndrome.

Boutwell, R.C., Low, W.C., Williams, K. & Proffit, T. A comparison of attitudes and values between Indian and non-Indians in an institution of higher education. National Center for Educational Research and Development, Washington, D.C., 1972, ED073894. (AI)

Investigates value orientations of approximately 75 Indian and 35 non-Indian students from a large western private university. Values and attitudes toward education, problems in school, grade point averages, absences and racial discrimination were investigated through a survey questionnaire. Results indicated that Indians value education more than non-Indians, awareness and ties to home culture are strong and successful Indians do not become completely "White culture oriented."

Brooks, D.B. & Merino S. Strategies for teaching within a bicultural setting. Reading Improvement, 1976, 13, No. 2, 86-91. (A, C)

Discusses Mexican American cultural orientation toward competition, cooperation, language and inferiority complex. Provided examples indicating how these concepts are behaviorally manifested by students. Also presented strategies for dealing with bicultural situations. Article has a practical classroom orientation.

Burger, H.G. Ethno-pedagogy: A manual in cultural sensitivity, with techniques for improving cross-cultural teaching by fitting ethnic patterns. Southwestern Cooperative Educational Laboratory, Inc., 117 Richmond, Dr., N.E., Albuquerque, New Mexico, June 1978. (A, H)

Chapter XXVI: Patterns and applications for Mexican Americans

Discusses Hispanic history, cultural values, social structure and the extended family. Cultural values addressed include traditionalism, familism, personalism, life style and fatalism. Also discusses basic differences between Anglos and Hispanics, and attribution of value differences.

Chapter XXVII: Patterns of and application for Amerindians in general

Provides general historical demographic data, motivation for schooling, cultural values, responsibility, communality, self-reliance, parochialism, tolerance and craftsmanship. Values discussed include trust, living for present, authority, communication, responsibility, health and communality.

Cabrera, Y.A. A study of American and Mexican-American culture values and their significance in education. San Francisco, CA: R and E Research, 1963 (reprinted 1972). (C)

Discusses Mexican immigration to the U.S., cultural values, schooling and educational programs for Spanish speaking children. Values addressed include time orientation, deferred gratification, health practices, fatalism, work motivation, education, sex roles, family authority, godparents, attitudes toward authority, individual vs. group ambitions, problem solving and sexual relationships.

Carter, T., Casavantes, E. & Fowler, C. Value systems of teachers and their perceptions of self and of Mexican American, Negro and Anglo children. Paper presented at the Annual Convention of the Rocky Mountain Psychological Association, Albuquerque, New Mexico, May 14-17, 1969, ED 037 507. (A, B, C)

Teachers at a seminar on race relations were administered Osgood's Semantic Differential Scale. Results indicated that teachers perceived themselves and, to a lesser extent, perceived their students as "fair, good, alert, active and clean." While teachers saw no undesireable qualities in either themselves or their students, regardless of ethnicity, some specific perceptions were: a) male and female teachers saw Anglo students more "alert" than Mexican American or Negro students, b) Negroes were rated higher on "strong" dimension by both male and female teachers, c) female teachers rated girls higher on "good" than male teachers did and d) male teachers saw Mexican American and Anglo boys as "clean" while female teachers saw only girls as "clean."

Castillo, del R.G. La familia Chicana: social changes in the Chicano family of Los Angeles 1350-1880. Journal of Ethnic Studies, 1975, 3, No. 1, 41-58. (C)

Historical study of the social evolution of the Chicano family in relation to industrialization and modernization. Concludes that the extended family provided the most stable basis for security and upward movement in a changing urban environment. Other findings are discussed.

Cazden, C.B. & John, V.P. Learning in American Indian children. In Styles of learning among American Indians. Report and recommendations of a conference held at Stanford University, August 8-10, 1968, Center for Applied Linguistics, Washington, D.C. (AI)

Discusses tests of learning prior to entering school, styles of learning, learning by looking, learning through language, conflicts in values with the majority society, patterns of socialization, cultural values and Indian education. Values addressed include time orientation, science orientation, cooperation/competition, aggression/compliance and anonymity/self-assertion. Numerous findings are presented.

Chandler, C.R. Traditionalism in a modern setting: a comparison of Anglo and Mexican-American value orientations. Human Organization, Summer 1979, 38, No. 2, 153-159. (A, C)

Studies Mexican American and Anglo American value orientations on dimensions of activity, time, integration with kin, trust, working primacy and modernity. Interviews were conducted with 712 Anglo and 323 Mexican Americans from Lubbock, Texas. Results indicated that Mexican Americans, compared to Anglo Americans, are less future-time oriented, have closer attachment to kin, show less trust of nonkin, have a higher occupational primacy and are less "modern" (all four variables combined are descriptors of the term "modern").

_____. Value orientations among Mexican Americans in a southwestern city. Sociology and Social Research, 1974, 58, No. 3, 262-271. (C)

Examines value orientation relative to activity, integration with kin, trust and occupational primacy of 300 Mexican American men and women in an urban setting. Findings suggest younger educated Mexican Americans with high occupational positions possess "modern" value orientations, i.e., believe they can control own fate, that planning for future brings rewards, that they can place trust in people in addition to family or friends.

Concha, P., Garcia, L. & Perez, A. Cooperation versus competition: a comparison of Anglo-American and Cuban-American youngsters in Miami. Journal of Social Psychology, 1975, 95, 273-274. (A, H)

Cuban American and Anglo American students in three age groups were compared on cooperative vs. competitive behavior using the Madsen Cooperation Board. Anglo Americans were found to be more cooperative than Cuban Americans. Cooperative behavior increased for both groups as age increased.

Cummings, S. Family socialization and fatalism among black adolescents. Journal of Negro Education, 1977, 46, No. 1, 62-75. (B)

Investigates fate control among Black adolescents and its relation to socialization experiences within the Black family. Survey questionnaire completed by 241 high school seniors from Connecticut indicates that family life does exert a weak to moderate influence on fate control attitudes.

DeVoe, M. Cooperation as a function of self-concept, sex and race. Educational Research Quarterly, Summer 1977, 2, No. 2, 3-8. (A, B)

Examines relationship of self-concept, sex and race to cooperative and competitive behavior of Black and White children. Two hundred and ninety ten-year olds were paired according to sex, race and scores on a self-concept scale. Results show high self-concept pairs produced the most competitive behavior and low self-concept pairs the most cooperative behavior. Black students were more cooperative than White. No significant sex differences or interaction effects found. Implications for the classroom are presented.

Dial, A.L. Death in the life of Native Americans. The Indian Historian, September 1978, 11, No. 3, 23-77. (AI)

Discusses American Indian philosophy on death. Specifically addresses beliefs and practices of Apache, Flinget, Siouan and Pueblo Indians. Concludes with discussion on burial ceremonies and comparison of Native American Indians and Anglo American attitudes toward death and dying.

Dixon, C.N. Teaching strategies for the Mexican American child. Reading Teacher, November 1976, 30, No. 2, 141-145. (C)

Gives reasons why peer teaching is appropriate in bilingual bicultural classrooms. Explains how cultural values, cognitive style and language-experience approach to reading are particularly appropriate with bilingual children. Values discussed include familism, motivation, cooperation and human relations.

Dole, A. Aspirations of Blacks and Whites for their children. Vocational Guidance Quarterly, 1973, 22, No. 1, 24-31. (A, B)

Compares Black and White parents of graduating high school seniors on the extent to which aspirations for their children were related to what the children were actually doing six months after graduation. One hundred and forty-three parents and their children were interviewed. Three-fourths of the children of parents with high aspirations were in school six

months later. In contrast, of the children whose parents had indicated low interest in school and who themselves had low interest, none were enrolled in a post-secondary school. The parental value of freedom in decision-making seemed to have had the most effect on female students. White female students with freedom of choice were more likely to be in school, while Black females with freedom of choice were more likely to be working.

Dubois, B.L. The Mescalero Apache. Journal of American Indian Education, 1976, 15, No. 3, 22-27. (AI)

Mescalero Apache history, educational needs, sex roles, political organization and child rearing practices are discussed. Teachers are advised to be aware of the following Mescalero characteristics: fully developed concepts of sex roles (different from dominant culture), strong tradition of personal freedom and democracy beginning at an early age, acceptance of leadership based on leader's personal ability, belief in external impersonal agents for social control and early acceptance of responsibility. Additionally, they are accustomed to instruction by precept and indirection and learn by observation and imitation.

Dumont, R.V., Jr. & Wax M.L. Cherokee school society and the intercultural classroom. Human Organization, Fall 1969, 28, No. 3, 217-226. (AI)

Discribes the social interactions of tribal Cherokee students in the classroom and the ways in which they adapt the classroom to their culture and values. An example of this is subtle communication through body language among students while appearing to the teacher or to outside observers to be silent, withdrawn and passive. Purpose of the article is to illustrate how awareness and sensitivity to cultural differences in cognitive and behavioral styles can create an "intercultural classroom" where teachers and students both may learn.

Durrett, M.E., OBryant, S. & Pennebaker, J.W. Childrearing reports of White, Black, and Mexican-American families. Developmental Psychology, 1975, 11, No. 6, 871. (A, B, C)

Study of child-rearing practices of 29 White, 30 Black and 31 Mexican American families. Areas examined include orientations toward achievement, authority, protectiveness, responsibility, emotional control and parent-child relationships. Other specific child-rearing techniques are addressed.

Farias, H., Jr. Mexican American values and attitudes toward education. Phi Delta Kappan, June 1971, 52, No. 10, 602-604. (C)

Discusses Mexican American values such as loyalty to the family, loyalty to the ethnic group, the father's role, and folk medicine. Also discusses problems of acculturated Mexican Americans

and the problem of goal orientation. Suggested that Mexican Americans learn more about and communicate more with teachers and administrators of public schools, colleges and universities.

Fong, S.L.M. Assimilation and changing social roles of Chinese Americans. Journal of Social Issues, 1973, 29, No. 2, 115-127. (AA)

Traditional roles and values relative to parental authority, sex roles and dating attitudes of Chinese Americans were discussed. Also examines changing psychological and social characteristics of Chinese Americans. Concludes that Chinese Americans vary in the extent to which they have become progressively removed from their paternal culture, and that the social distance between Chinese with different life styles has segregated them into a variety of groups.

Forbes, J.D. Teaching Native American values and cultures. In J.A. Banks (ed.), Teaching Ethnic Studies. Washington, D.C.: National Council for the Social Studies, 43rd Yearbook, 1973. (AI)

Addresses value characteristics and educational goals of Native Americans. General values include extreme democratic orientation, high tolerance for individual differences, high equalitarianism, lack of concentrated wealth, lack of interest in technology, low priority for material goods, opposition to unnecessary destruction of living creatures and the earth, lack of interest in imperialistic warfare, and orientation toward crafts, music, ceremony and "proper" living.

Franco, J.N. & Le Vine, E. An analogue study of counselor ethnicity and client preference. Hispanic Journal of Behavioral Sciences, 1980, 2. No. 2, 177-183. (A, C)

Investigates student preference for counselors on the basis of sex, ethnicity and amount of personal information known about counselors. Chicano and Anglo college students were asked to read one of four randomly selected portfolios of counselors. Counselors were presented as Chicano, Chicana, Anglo male and Anglo female, married, 30 years old and with a master's degree in counseling. After reviewing porfolios students were asked whom they would prefer as counselors. Results indicated that there were no significant differences in preferences for female counselors. However, students felt more comfortable seeing male counselors as they learned more about them. No significant differences according to ethnicity were found.

Gándara, P. High risk achievers: academically successful Mexican-Americans from low socio-economic backgrounds. Paper presented at the Sociology of Education Conference, Asilomar, California on February 2, 1980. (C)

Studies 45 Mexican Americans with earned J.D., M.D. or Ph.D. degrees from low-income families where neither parent had

completed high school. Common characteristics found were: 1) dominant mothers with at least equal authority with fathers, 2) parent's values focused on hard work and high achievement, 3) schools were highly integrated and 4) home communities were considered "socially healthy." Other findings presented.

Garza, R. & Lipton, J. Culture, personality, and reactions to praise and criticism. Journal of Personality, December 1978, 46, No. 4, 743-761. (A, C)

Examines the interactive effect of culture and personality in the area of feedback, praise and criticism. Eighty college students, equally distributed among Anglo and Mexican American males and females, from two-year community colleges and four-year universities, were administered Rotter's Locus of Control Scale, worked a complicated puzzle, were given positive or negative ego-involving feedback and then filled out an evaluation form on the experiment. Results indicated little difference in reactions to praise. However, differences were found in the criticism condition. Females were less likely to accept criticism than males. Mexican Americans who have an internal locus of control devalued the experimenter's performance more than Mexican Americans with an external locus of control, while Anglo externals devalued the experimenter more than Anglo internals. Authors suggest "a basic research paradigm that will facilitate the incorporation of socio-cultural variables in personality and social psychology research."

Grebler, L., Moor, J.W. & Guzman, R.C. The Mexican-American People. New York: The Free Press, 1970. (C)

A socio-economic study of Mexican Americans in selected urban areas in the southwestern United States. Unstructured interviews of community leaders and interview surveys of members of Mexican American households were conducted. Information on work patterns, education, housing, family structure, social and political interactions and religious affiliations was gathered. Values in several areas such as religion, social class and work are discussed. For example, values regarding work were found to be within the "normal American range of value patterns." Mexican Americans were found to be professionally oriented, and strongly to value education. Extensive bibliography included.

Haddox, J.H. American Indian Values. In R.O. de la Garza, A. Kruszewsky, & T. Arciniega (eds.), Chicanos and Native Americans: the territorial minorities. Inglewood Cliffs, NJ: Prentice-Hall, Inc., 1973. (AI)

Discusses the diversity among tribal cultures of American Indians. Gives examples of shared values such as freedom, community, generosity, interpersonal harmony, reverence for living things and present orientation. Provides tribal-specific illustrations of values. For example, children are considered important members of an Indian community and, among the Navajo, a party is given to celebrate a baby's first laugh.

Hawks, G.R. & Taylor, M. Power structure in Mexican and Mexican American farm labor families. Journal of Marriage and the Family, 1975, 3, No. 4, 807-811. (C)

Study of decision-making and action-taking behavior of 76 California migrant farm labor families. Findings gathered via interviews suggest that family decision-making and action-taking is an equally shared responsibility of husband and wife.

Heald, J. In defense of middle-class values. Phi Delta Kappan, October 1974, 81-83. (S)

Presents case for the maintenance of values held by middle class teachers. Compares middle with lower class values as determined by Havighurst and Taba. Some middle class values listed are: cleanliness and neatness, education as a potential for solving social problems, honesty and initiative. Some lower class values listed are honesty, responsibility and loyalty--when friends and neighbors are involved. Recommends that teachers recognize limitations of their own values.

Hepner, E.M. The American elementary school versus the values and needs of Mexican-American boys. Final Report, Office of Education, Washington, D.C., Bureau of Research, May 1971. (ERIC Documents Reproduction Service No. ED 052860) (A, C)

Investigates the differences in value clusters and self concept (as measured by Roger's Personal Adjustment Inventory) of Mexican American and Anglo American achievers. One hundred and fifty boys in grades 4-6 and their parents participated. Results indicated differences in values between the Mexican American boys (particularly the under achievers) and the "typical" American school. For example, Mexican boys tended to have a strong masculine orientation and peer group identification.

Hernandez, D. Mexican American challenge to a sacred cow. Los Angeles, CA: Aztlan Publications, 1971. (C)

Critical review and analysis of two UCLA Graduate School of Education studies on Mexican American values and achievement. Focus is on research bias, adequacy and appropriateness of theoretical framework, sophistry and survey techniques. Concludes that studies examined perpetrate stereotypical sociological model of Mexican American people.

Holladay, H.P. The value system--a false prophet for intercultural communication. Paper presented at the Western Speech Communication Association Convention, Honolulu, Hawaii, November, 18-21, 1972. (G)

Discusses the inadvisability of value system theory for enhancing intercultural communication. Problems with value system analysis include lack of agreement among experts concerning "true" values of a particular culture, lack of documentation on how values are derived and that categories of values are generally externally created, i.e., perceived by outsiders rather than developed by cultural group. Concludes that value system theory is questionable approach for enhancing intercultural communication.

Justin, N. Culture conflict and Mexican-American achievement. School and Society, January 1970, 350-354. (A, C)

Exploratory study examines differences between Mexican American and Anglo American high school students on measures of fatalism and present-time orientation. One hundred and sixty-eight Mexican American male seniors and 209 Anglo American male seniors in four urban high schools in a southwestern city were administered a questionnaire. Significant differences were found on measurements of feelings, personal control and concern for delay of gratification. Mexican American students had fewer feelings of personal control and less concern for delayed gratification than the Anglo American students. Suggests that appropriateness of public school curricula as applied to Mexican American students be examined.

Kagan, S. & Ender, P.B. Maternal response to success and failure of Anglo-American, Mexican-American, and Mexican children. Child Development, 1975, 46, 452-458. (A, C, H)

Mexican, Mexican American and Anglo American mothers and their children played an experimental game in which chips were given or taken away for trials won or lost. Results indicated that Mexican mothers were less punitive and more positively reinforcing than Mexican American or Anglo American

mothers. Mexican mothers also significantly favored boys over girls in their giving of chips. Regression analysis indicated that economic level was more significantly related to punishment than culture, with lower income mothers using punishment more ofte .

Kagan, S. & Madsen, M. Cooperation and competition of Mexican, Mexican-American and Anglo-American children of two ages under four instructional sets. Developmental Psychology, 1971, 5, No. 1, 32-39. (A, C, H)

Empirical study examines differences in cooperative and competitive behaviors of 7-9 year old rural Mexican children and 4-5 and 7-9 year old urban Mexican American and Anglo American children. Pairs of children played a game on a circle matrix board. Cooperative play allowed both to receive a reward while competitive play allowed neither to receive a reward. Results indicated that 4-5 year olds combined were more cooperative than combined 7-9 year olds but that few differences were found cross culturally for the 4-5 year olds. However, in the 7-9 year old groups, Mexican children were most cooperative, followed by Mexican Americans, and Anglo Americans were least cooperative. Game-playing instructions for the older children which stressed "I" orientation increased competition, while instructions stressing a "we" orientation increased cooperation.

Kagan, S., Zahn, G. & Gealy, J. Competition and school achievement among Anglo-American and Mexican-American children. Journal of Educational Psychology, 1977, 69, No. 4, 432-441. (A, C)

Empirical study examines Mexican American and Anglo American students in 2nd, 4th and 6th grades on measures of competition, individualism, field independence and school achievement. Culture, sex and age were found to be related to competitiveness. Competition and individualism were not related to each other nor to field independence or school achievement. It is suggested that the lower level of competitiveness of Mexican Americans is not necessarily detrimental to school achievement and that field independence and competitiveness may be reflective of distinct cultural characteristics.

Kay, M. Mexican, Mexican American and Chicana childbirth. In M.B. Melville (ed.), Twice a minority: Mexican American women. St. Louis: The C.V. Mosby Company, 1980. (C, H)

Discusses childbearing practices among Mexicans, Mexican Americans and Chicanas. Traditional customs for helping ensure pregnancy, rules to follow during pregnancy, childbirth and lactation are discussed. For example, once a young woman becomes pregnant, her life is ruled by her mother or mother-in-law and she is provided support by female relatives. Changes that have occurred in childbirth practices from first-generation American born

Mexican Americans to the present-day more politically active Chicana are discussed. Provides a kinship chart and a listing of medicinal substances used in traditional childbearing.

Kearnes, B.J.R. Childrearing practices among selected culturally deprived minorities. The Journal of Genetic Psychology, 1970, 116, 149-155. (A, AI, C)

Study investigates whether values related to childrearing differ among low-income Papayo, Mexican American and Anglo parents. Childrearing practices such as allowing aggression toward parents, siblings and other children, mother's restrictions on care of house and furnishings and television viewing were examined. Interview data of 50 parents of each ethnicity revealed that significant differences exist in childrearing practices among the three groups studied.

Kleinfeld, J. Effective teachers of Eskimo and Indian students. School Review, February 1975, 301-344. (AI)

Describes characteristics and values of Eskimo and Athabascan Indian students and the characteristics of teachers who are successful and unsuccessful in working with them. Eskimo and Athabascan Indian students who are often thought to be unemotional actually value close, emotionally intense personal relationships and expect to have this type of relationship with their teachers. Therefore, qualities of personal warmth and "active demandingness" make effective teachers. Describes some responses of these students to physical and social stress of school in an urban setting, provides a typology of teachers and includes several anecdotal illustrations.

_____. Positive stereotyping: the cultural relativist in the classroom. Human Organization, 1975, 34, 269-274. (AI)

Describes the ineffectiveness of the culturally relativistic type of teacher in a classroom in which Indian students are in attendance. This type of teacher is characteristically young, well-traveled, well-educated, strongly influenced by anthropological literature on culture and education and entered Indian education with partly altruistic motives. Several examples of this type of teacher's behavior in the classroom and the effect on Indian students are given. One example: the teacher over emphasizes Indian culture and values in the classroom, further reinforcing differences between Indians and Whites resulting in increased withdrawal of Indian students.

Knowlton, C.S. Implications of change in Mexican American families. Paper presented at the Western Social Science Association Annual Meeting, April 29-Mayl, 1976. (C)

Presents historical research on Mexican American family system. Addresses hypothesis that several forms of the extended family

system and its values existed in the Southwest in the late 19th and 20th century. Further, that social diversification has created even greater heterogeneity in family systems, thus, significant geographical, regional rural-urban and social class differences exist today among Mexican Americans.

Kuvlesky, W.P. Degree of ethnicity and aspirations for upward social mobility among Mexican American youth. Journal of Vocational Behavior, 1971, 1, 231-244. (C)

Examines aspirations and expectations for status achievement of 526 high school sophomores from south Texas. Aspirations for intergenerational mobility were measured through cross-classification of the respondents' occupational aspirations with the job of the main wage earner in the family. The hypothesis that degree of identification with the Mexican American subculture among adolescents is inversely related to desire for upward mobility was not confirmed.

Leman, K. Parental attitudes. National Association of Student Personnel Administrators, 1976, 13, No. 3, 61-63. (A, B, C)

Study examines the effect of perceived parental attitudes toward higher education and academic success among Mexican American, Black and Anglo college students in Arizona. A 30 item Likert-type scale was used to gather data from 30 participants of each ethnic group. Results indicate that perceived parental attitudes and grade point average for Mexican Americans were significantly different from the other groups in the study. Conclusions or implications were not presented.

Levine, E.S. & Bartz, K.W. Comparative child-rearing attitudes among Chicano, Anglo, and Black parents. Hispanic Journal of Behavioral Sciences, 1979, 1, No. 2, 165-178. (A, B, C)

Investigates childrearing attitudes of Chicano, Black and Anglo parents from a low-income urban midwestern community. Participants responded to an interview in English or Spanish (interviewers were of matched ethnicity). Numerous findings are discussed, including evidence suggesting Chicano parents emphasize early assumption of responsibility for their children.

LeVine, E. & Padilla, A. Crossing cultures in therapy-pluralistic counseling for the Hispanic. Monterey, California: Brooks/Cole Publishing, Co., 1980. (H)

Presents theory of pluralistic counseling particularly as applied to Hispanics. Discusses therapeutic issues commonly

found among Hispanic clients and recommends culturally appropriate counseling techniques. Presents case studies. Some Hispanic cultural values related to counseling are: respect for elders and for authority figures, dignidad (dignity), close family ties, privacy regarding personal matters, and present rather than future or past time orientation. Contains over 400 references and a glossary of Spanish terms.

Littlefield, R.P. Self-disclosure among some Negro, White, and Mexican-American adolescents. Journal of Counseling Psychology, 1974, 21, No. 3, 133-136. (A, B, C)

Study investigates observed differences in self-disclosure among Black, White and Mexican American ninth grade rural students. Focus is on sex of the discloser and amount and direction of the disclosure. Questionnaire data were collected through use of the Rivenforks self-disclosure instrument. Findings suggest that females in all groups reported more disclosure than males, Whites provided the greatest amount of disclosure and Mexican Americans the least. For all males the favorite disclosure target was their mother; White and Mexican American favorite target was their best female friend. Other findings discussed.

López, T.R., Jr. Some peculiar educational problems of the "Anglicized" Mexican American. Educational Perspectives, March 1973, 12, No. 1, 12-14. (C)

Describes some of the characteristics of the "Anglo-enculturated" Mexican American, the ambiguous positions he/she may find him/herself in and some of the options available. For example, an "anglo-enculturated" Mexican American usually comes from an upwardly mobile family, is raised in a non-Mexican American community, and was never taught to speak Spanish. Yet, this person is expected to behave according to the non-Mexican American's preconceived notions of a Mexican American and conform to some of the expectations of the Mexican American community. Options for this type of person are: withdraw further from the Mexican American community, become a "full-time Chicano", or choose the best of both cultures.

Lam, J. Pluralism and potpourri: Asian Ain'ts. National Dissemination and Assessment Center, California State University, Los Angeles, CA. October 1977. (AA)

Position paper argues for the pluralization of Asian bilingual and bicultural programs. Presents examples of children's literature from the People's Republic of China, post-school problems of Asian Americans and cross-cultural orientation techniques.

Manning, B., Pierce-Jones, J. & Parelman, R. Cooperative, trusting behavior in a culturally deprived, mixed ethnic-group population. Journal of Social Psychology, 1974, 92, 133-141. (A, B, C)

Empirical study examines cooperative behavior among Mexican American, Black American and Anglo American children. Males and females were

divided into similar and dissimilar ethnic group pairs and played a cooperation--competition game. Results indicated for males and females combined and for females alone, that the Anglo American group was least cooperative while the Mexican Americans and Black Americans were similar in degree of cooperative behavior and more cooperative than Anglos. Analyzed separately, females indicated that same ethnic-group pairings cooperated most, Mexican American and Black American pairs were next and Anglo-other pairings were least cooperative. There were no main effects or interaction effects that achieved a level of significance for males.

Martinez, J.L., Martinez, J.R., Olmedo, E.L. & Goldman, R.D. The Semantic Differential technique: A comparison of Chicano and anglo high school students. Journal of Cross-Cultural Psychology. September 1976, 7, No. 3, 325-334. (A, C)

Examines differences in meaning among concepts of father, mother, self, male, and female for Chicano and Anglo high school students in Southern California. Results indicate significant differences according to ethnicity, sex and the ethnicity-by-sex interaction.

Martínez, J.R., Martinez, J.L., Jr., & Olmedo, E. Comparative study of Chicano and Anglo values. ATISBOS-Journal of Chicano Research, Summer 1975, 93-98. (A, C)

Examines differences in meaning among concepts of father, mother, self, male and female for Chicano and Anglo college students in California. A Semantic Differential Scale using 15 pairs of bipolar adjectives indicated significant differences exist between Chicanos and Anglos on the following pairs of concepts: self-mother, father-female, self-female, self-male and male-female.

McClintock, C.G. Development of social motives in Anglo-American and Mexican-American children. Journal of Personality and Social Psychology, 1974, 29, No. 3, 348-354. (A, C)

Investigates whether motivational differences exist between Anglo and Mexican American children in second, fourth, and sixth grades. A maximizing difference game was used to determine competitive or cooperative behavior. Results indicated that for both cultural groups, competitive choice behavior became more dominant with increments in grade level; Anglo American children were more competitive, and for all cultural and grade groups competitive choice increased over trial blocks.

McDonald, A. Value conflicts as a course for dropouts. Paper presented at the Native American Teacher Corps Conference, Denver, Colorado, April 1973. (AI)

Discusses the dropout problem of Native American college students relative to educational background, financial assistance, racism, role models and cultural value differences. Values addressed include time, expanded time, formalism and religion. Concludes that dropout problem will persist until teachers and administrators develop deeper understanding of Native American philosophy and values.

Mindel, C.H. Extended familism among urban Mexican Americans, Anglos, and Blacks. Hispanic Journal of Behavioral Sciences, 1980, 2, No. 1, 21-34. (A, B, C)

Four hundred and fifty-five Mexican American, Black and Anglo subjects living in an urban area were studied on four measures of extended familism. These measures included extensity of presence, intensity of presence, interaction and functionality. The impact of urban migration on extended familism was also studied. Findings indicated that Mexican Americans were most likely to be involved with the extended family for social and supportive reasons, and Blacks were next most likely. Anglos most closely resembled the isolated nuclear families. While Anglos tended to migrate away from kin Mexican Americans and Blacks migrated within the kinship system.

Mirandé, A. The Chicano family: A reanalysis of conflicting views. Journal of Marriage and the Family, 1977, 4, No. 39, 747-755. (C)

Evaluates some conflicting and stereotypic views in the literature on the Mexican-American family. Presents a "more balanced and objective framework for studying the Chicano family." Some examples of stereotypic values of the Chicano family as found in the literature are: autonomy for men-before and after marriage, subordinance of women to men, orientation to living in the present with no concern for the future, and the family as the most important unit in life.

Montiel, M. The Chicano family: A review of research. Social Work, 1973, 18, No. 2, 22-31. (C)

Reviews studies that examine the role of the traditional family in the socialization process and critically evaluates findings and interpretations in terms of their implications for social work and education. Concepts examined include the traditional family, machismo, socialization, and intervention, as well as the Moynihan Report. Concludes that numerous studies dealing with the Chicano family are open to serious question because concepts and categories were developed by theoreticians outside the population under study.

Montiel, M. The Social Science myth of the Mexican American family. El Grito, 1970, 3, No. 4, 56-63. (C)

Examines the ideological, philosophical and theoretical orientation of research on Mexican American families. Emphasis is on the treatment of the concept "machismo" by Samuel Ramos, Leopoldo Zea and Octavio Paz. The author critically examines studies of the Mexican American family by M. Bermudez, R. Diaz-Guerrero and G.M. Gilbert, R.C. Jones, N.D. Humphrey and W. Madsen. Concludes there is no basis for unquestioned acceptance of the "masculinity cult" to explain family roles, that studies are characterized by low-level theoretical treatment of the subject and that many studies appear to be highly speculative.

Murillo, N. The Mexican American family. In N. Wagner & M. Haug (Eds) Chicanos: Social & Psychological Perspectives. St. Louis: C.V. Mosby Co., 1971. (C)

Discusses the characteristics and intercultural interactions of the Mexican American, particularly within the context of the family. Argues against one Mexican American family "type" and states that there is great diversity in Mexican American family patterns, dependent upon many factors, including SES, degree of acculturation, place of residence, and ancestry. Describes a traditional Mexican American family within the context of comparative cultural value systems. Some examples of value comparisons between Anglo and Mexican Americans include time orientation, attitudes toward material things and interpersonal communication. Concludes with discussion of the types of conflicts faced by Mexican Americans when dealing with a bicultural world and suggests ways to resolve the conflicts.

Niethammer, C. Daughters of the earth: The lives and legends of American Indian women. New York: Collier Mac Millan Publishers, 1977. (AI)

Discusses American Indian women in relation to childbirth, socialization, personal relationships, economic role, leadership, war, crafts and recreation, sexual patterns, religion, old age and death. While not addressing values per se, values can be inferred from material presented. Most of the data were gathered from historical records.

Padilla, A. Psychological research and the Mexican American. In M. Mangold's (Ed) La Causa Chicana: The Movement for Justice. New York: Family Service Association of America, 1972. (C)

Discussion of the types of undue generalizations found in the psychological literature regarding Mexican Americans. Typically, the Mexican American family is stereotyped as patriarchal and authoritarian with an aloof father and a dependent mother. Criticizes the psychological research community for not dealing in depth with the Chicano family and suggests more active participation in the Mexican American community by psychologists.

Palomares, G. The effects of stereotyping on the self-concept of Mexican-Americans. Southwestern Cooperative Educational Laboratory, Albuquerque, New Mexico, 1970. ED056806 (C)

Reviews literature on Mexican American children: self concept, cultural marginality, and stereotyping. Discusses values and value conflicts related to education such as cooperation vs. competition and present vs. future time orientation. Recommends further research on dominant culture's insistence on cultural homogeneity. Thirty-five references provided.

Paul, A. Cultural aspects that affect the Indian student in public schools. In Walter Bromberg et al. The Native American Speaks. New Mexico: New Mexico State Department of Education, 1975, 10-12. (AI)

Cultural values of Native Americans are discussed. Provides practical suggestions to teachers for incorporation of values in the classroom. Values addressed are harmony with nature, closeness to the land, appreciation for human beings, the extended family, and language. Native American values are said to conflict with dominant society values in terms of time orientation, competition, and communication (i.e., silence vs. talking). Concludes by suggesting that teachers should desist from fostering stereotypes of Indians, know Indians by tribe membership, learn Indian history, be humanistic and learn second language teaching skills.

Payne, C. Cultural differences and their implications for teachers. Integrated Education, 1977, 15, No. 2, 42-45. (AI, B, C)

Discusses cultural differences in communication patterns through eye contact. For example, some cultures (Black, Native American and Mexican American) consider it rude behavior to look at someone directly in the eyes as an indication of interest in what is being said. However, this would be considered an appropriate indication of interest for Anglos. The author describes some informal observations as well as formal research studies conducted in these areas. Implications for teacher training are presented.

Peñalosa, F. Mexican family roles. Journal of Marriage and the Family, 1968, 30, 680-689. (C)

Presents a framework for analysis of Mexican American family dynamics. Emphasis is on male-female relations and family role relationships. Concludes that females are submissive to males and younger people to elders. The husband has a dominant patriarchal role, the father-son relationship tends to be distant, respectful and frequently severe. Other observations discussed.

Ramírez, M. III, & Castañeda, A. Cultural democracy, bicognitive development, and education. New York: Academic Press, 1974. (C)

Discusses the idealogy of assimilation, culturally democratic education, values, cognitive styles, intracultural variability, and socialization practices. Also addresses culturally democratic educational environments in terms of language, heritage, values, and bicognitive development. Four value clusters of Mexican Americans raised in traditional communities are presented. Concludes that socialization in traditional Mexican American culture results in individuals who are strongly identified with their family and ethnic group, sensitive to the feelings of others, oriented towards cooperative achievement, respectful of adults and social convention, and who receive close adult guidance.

Ramírez, M. Identification with Mexican-American Values and psychological adjustment in Mexican-American adolescents. International Journal of Social Psychiatry, 1969, 15, No. 2, 151-156. (C)

Studies adjustment problems of third generation Mexican American adolescents identified as "rebels" (more anglicized) and "in-groups" (more conservative).

Students were given an adjustment inventory. Rebels indicated more problems centered around relationships with parents and greater number of health and stress problems. Female "in-groups" scored higher on submissiveness and hostility scales. Author relates results of study to values conflicts experienced by people in cultural transitions and makes suggestions for further research.

Ramírez, M. III. Identification with Mexican family values and authoritarianism in Mexican Americans. The Journal of Social Psychology, 1967, 73, 3-11. (A, C)

Examines Mexican American and Anglo American middle class college students' family values. Participants were administered the California "F Scale" and the Mexican Family Attitude Scale. Results indicated that Mexican Americans were more closely related to Mexican family values than Anglo Americans. Other findings are presented.

Ramírez, M. III, Taylor, C. Jr., & Peterson, B. Mexican American cultural membership and adjustment to school. Developmental Psychology, 1971, 4, No. 2, 141-148. (C)

Investigates values, motivation, attitudes and behavior differences of Mexican American and Anglo junior and senior high school students in Sacramento, California. Three hundred Mexican American and three hundred Anglo students were administered an attitude scale. Results indicated that Mexican Americans expressed fewer positive views toward education; attitudinal differences between the two groups were the result of differences between cultures; Mexican American lack of adjustment to school hinders contact with school and school personnel. The groups showed differing value systems in such areas as masculine superiority, separation of sex roles, and interpersonal relationships. Other findings were discussed.

Ramírez, M. III. The relationship of acculturation to educational achievement and psychological adjustment in Chicano children and adolescents: A review of the literature. El Grito, 1976, IV, No. 4, 21-28. (C)

Reviews studies addressing the relationship of acculturation to education. Values discussed are in areas of family authority, trust, fatalism, politics, and education. Also reviews studies on the relationship between acculturation and personality, and educational variables and personality. Numerous findings are presented including evidence suggesting that acculturation, family values, and academic performance are highly correlated with socioeconomic status.

Rowland, M.K. & Delcampo, P. The values of the educationally disadvantaged: how are they different? The Journal of Negro Education, 1968, 37, 86-89. (G)

Compares the values of upper elementary, low socioeconomic, academically deficient children with children not fitting that description. Children were from a medium-sized urban school district in southern California. Ethnicity of the children was not indicated. Assessed aesthetic, economic, social, political, religious, and theoretical values. Results indicated

that educationally disadvantaged males have lower theoretical values than "normal" males. Also, boys scored higher than girls on economic, political, and theoretical values and lower on aesthetic, social and religion values.

Schwartz, A.J. A comparative study of values and achievement: Mexican-American and Anglo youth. Sociology of Education, 1971, 44, 438-462. (A, C)

Investigates values and achievement of Mexican American and Anglo 9th and 12th grade students from blue and white collar families in Los Angeles, California. Findings indicated that over 80% of all pupils have idealized school goals, Mexican Americans are more oriented toward family and Mexican American pupils rank lower than Anglo pupils on variables concerned with optimism and social order.

Shannon, L.W. The changing world view of minority migrants in an urban setting. Human Organization, Spring 1979, 38, No. 1, 52-62. (A, B, C)

Examines the effects of eleven variables on the world view of Chicanos, Blacks, and Anglos. A seven-item world view scale was used to differentiate between active and passive views toward life. Variables correlated with world view responses were years lived in Racine, age, years of work in Racine, job level in 1960, urban work experience, first job level, size of community for first job, agricultural labor experience, years of schooling, region of elementary education, and father's job level. Concludes that variation within groups by religion, sex and income is greater than variation by race, that sex and income are more important determiners of world view within race/ethnic and religion groups. Lastly, that world view changes with time.

Soloman, D., Ali, F.A., Kfir, D., Houlihan, K.A. & Yaegar, J. The development of democratic values and behavior among Mexican American children. Child Development, 1972, 43, No. 2, 625-638. (C)

Examines values toward equality of representation and participation, equality of resouce distribution, assertion responsibility and compromise. Data were gathered through interviews and group problem-solving strategies of 174 Mexican American pupils in grades 2, 4, 5, 6 and 8 from Chicago, Illinois. Findings indicated democratic values increase as grade level increases. The patterns, however, are different on some concepts. The major finding is that democratic values and behavior are well established by eighth grade.

Staples, R. The Mexican American family: Its modification over time and space. Phylon, 1971, 32, No. 2, 179-192. (C)

Discusses history, structure, roles, parent-child relationships, courtship and marriage of the Mexican American family relative to socioeconomic and cultural forces. Interpretations and conclusions were gathered through analysis of published material and interviews. Concludes that rural Mexican Americans practice extended family values, whereas urban Mexican Americans more generally have adopted Anglo American values and culture and therefore have more nuclear family patterns.

Stedman, J. & McKenzie, R. Family factors related to competence in young disadvantaged Mexican-American children. Child Development, 1971. 5. No. 42, 1602-1607. (C)

Empirical study examines relationship between language ability and behavioral adjustment of Mexican American children in the Head Start Program. One hundred and thirty-four children were screened, resulting in two groups of twenty each, labeled High Competence and Low Competence (language ability). A "moderate" relationship between language ability and behavioral adjustment was found. Data gathered on parents of fifteen children in each group indicated differences on variables such as school-related attitudes, roles within the family and other related social data. One example of differences between the two groups of parents is the concept "Mexican-American Wives." Mothers of High Competence children viewed the role as more hopeful, more unselfish, more lenient and less aggressive than did mothers of Low Competency children.

Stetler, B.F. & Poehlman, C.H. Suggested techniques in guidance and conseling with Indian youth and adults. State of Nevada Department of Education, Carson City, Nevada, 1966. (ERIC Document Reproduction Service No. ED010750) (AI)

Suggests culturally appropriate counseling techniques when working with Indian students. Primarily uses a Rogerian approach. Examples of techniques suggested include holding back advice until requested, keeping curios close to where student would be sitting, not expecting or demanding eye contact with the student.

Stewart, I.S. Cultural differences between Anglos and Chicanos. Integrated Education, 1975, 13, No. 6, 21-23. (A, C)

Examines perceptions Anglo and Chicano teachers, parents and children hold toward each other and the extent to which these perceptions are realistic. Data collected from questionnaire administered to fifty-two subjects are used as basis for discussion of cultural differences and their educational implications. Results indicated there were no clear differences in perceptions between Anglo and Chicano interactions in a classroom context.

Straton, R.D. A comparison of Mexican and Mexican American families. Family Coordinator, 1972, 21, No. 3, 325-330. (C)

Surveys literature on male-female relationships, organization, courtship-marriage, husband-wife relationships and parent-child relationships of Mexican American families. Concludes that literature presents an overly generalized view of Mexican American families. For example, Mexican American families are portrayed as typically patriarchal, the division of labor is clearly according to sex, females are submissive to males and the family-at-large is more important than any individual.

Taylor, M. Educational and cultural values of Mexican-American parents: How they influence the school achievement of their children. Paper prepared for the Mexican-American Education Research Project. California State Department of Education, Sacramento, California, 1970. (C)

Examines socio-cultural attitudes and values (particularly regarding education) of working class Mexican American, working class Anglo American, and middle class Anglo American parents. Parental values for education were compared to their childrens' achievement in school. Parents in all three groups were given the Minnesota Survey of Opinions-Education Scale, and the Value Orientation Schedule (time, man-nature, and activity sections). Third and fourth grade children were given the California Test of Basic Skills. Results indicated that there were no statistical differences among groups on the Value Orientation Schedule. All were present-oriented, were more Doing than Being type of people and were in harmony with nature. Significant differences were found on the Values for Education scale. All three groups were on the strong-positive side of scale, but middle-class Anglo parents were highest, followed by working class Anglo and Mexican American parents. The findings on the CTBS indicated that for Mexican American and middle class Anglo parents, the higher the value for education, the higher the school achievement of their children. The reverse was true for working class Anglo parents.

Tinloy, M.Y. Counseling Asian Americans: A contrast in values. Journal of Non-White Concerns, January 1978, 6, No. 2, 71-77. (AA)

Discusses myths and contrasts in values, the inappropriateness of Western counseling techniques, implications for treatment, and implications for training of mental health practitioners working with Asian Americans. Values discussed include filial piety, parent-child relationship, self-control, social milieu, fatalism, inconspicuousness, and shame and guilt. Also discussed the conflicts between Western values and traditional Asian values.

Ulibarri, H. Teacher awareness of sociocultural differences in multicultural classrooms. Sociology and Social Research, October 1960, XLV, 49-55. (A,AI,C)

Study designed to measure teacher awareness of sociocultural factors that impinge on educational experience of Anglo, American Indian and Hispanic children. A questionnaire was developed and administered to one hundred teachers in New Mexico schools. Findings suggest that teachers display at least three levels of sociocultural awareness. At level one, teachers displayed great sensitivity toward overt behaviors, practices and artifacts of the three cultural groups. At level two, teachers displayed very little sensitivity to differences among the three groups in areas of health, meaningfulness of classroom experiences, values placed on education and reading abilities. At level three, teachers displayed little or no sensitivity to sociocultural needs as evidenced in sociocultural orientations, scientific interpretation of natural phenomena, civic responsibility, intergroup relationships, economic efficiency and achievement at grade level.

Underwood, W.A., Ferguson, R.E. & Martínez, R.L. A comparative analysis of Black American and Mexican American cultural norms and expectations. Paper presented at the annual conference on culture and communication. Philadelphia, Pennsylvania, March 1977. (B, C)

Concepts such as cultural pluralism, cultural borrowing, economic and political comparative standards and cultural norms and expectations are discussed. Specific cultural norms and expectations examined include language, cultural history, biculturalism, educational opportunities, "chicanismo" and "soul," family orientation, dating and marriage customs, church participation, belief in supernatural occurrances, cultural diet, dress, sports preference, treatment of the elderly, drug use, musical preference, major celebrations and type of material possessions.

Vaca, N.C. The comparative study of values in The Five Cultures Project and the theory of value. AZTLAN: International Journal of Chicano Studies Research, Spring 1981, 12, No. 1, 89-120. (G)

Provides a definition of the historical development and discusses the value concept in American Social Science literature. Focus is on the Five Cultures Project and the theoretical dilemma of a functional definition of values. Value concept as defined by Ethel Albert, Clyde Kluckhohn and Florence Kluckholhn is discussed. Suggests that work by Clyde Kluckhohn provides the best definition of values to date.

Wasserman, S.A. Values of Mexican American, Negro and Anglo blue collar and white collar children. Child Development, 1971, 42, 1624-1628. (A, B, C)

Investigates the relationship between four year olds' expressed humanitarian and success value preferences and their ethnicity, socio-economic status and sex. Sample consisted of equal numbers of Mexican American, Negro and Anglo American children from Los Angeles. Findings indicated that significant humanitarian value differences exist between ethnic groups. Significant differences on the success value complex were also found between Mexican American and Anglo children, and between Anglo and Negro children. Other findings are presented.

Young, N.F. Changes in values and strategies among Chinese in Hawaii. Sociology and Social Research, 1972, 56, No. 2, 228-241. (AA)

Investigates family patterns and values of Hawaii-born and immigrant preadolescent Chinese boys. Examines values and strategy related to success, such as the importance of establishing goals, respect for the individual, importance of the family and a "good" job, and priority of education and hard work. Also examines values reflected in hypothetical expenditures, values related to family systems and interethnic relations. Concludes that a Chinese male relies on himself, his education, hard work, and steady progress to achieve realistic, limited long range goals. Other findings are presented.

Zinn, M.B. Chicano family research: Conceptual distortions and alternative directions. The Journal of Ethnic Studies, Fall 1979, 7, No. 3, 59-71. (C)

Examines conceptual and empirical shortcomings of literature on the Chicano family relative to modernization and acculturation. Concludes that erroneous emphasis on cultural differences has created a pathological view of Chicano families. Further, that emphasis on cultural

ideals in Chicano families has diverted attention from societal conditions which influence family structure. Closes with discussion on new research directions and accompanying theoretical issues.

Zinn, M.B. Political familism: toward sex role equality in Chicano families. AZTLAN, 1975, 6, No. 1, 13-26. (C)

Discusses Chicano families and sex role transformations. Topics addressed include acculturation, racism and resistance, revolution and women's roles, and machismo. Suggests that the internal colonial model provides the best framework for understanding oppression, opposition and change and that the fusing of cultural and political resistance may be referred to as political familism.

Zintz, M. American Indians. In T.D. Horn's (Ed) Readings for the disadvantaged. New York: Harcourt, Brace and Jovanovich, 1970, 41-48. (AI)

Discusses changes in the Indian way of life. Specifically addresses cultural patterns and values, the basic institutions of living, the effect of cultural differences on learning in the classroom, differences in such student functions as perceiving, behaving, and becoming and accomodations between different cultures. Concludes by implying that Indians are increasingly accepting life practices of middle class America, and educators should try to make the transition as smooth and painless as possible.

Zurcher, L.A. Jr., Meadow, A. & Zurcher, S.L. Value orientation, role conflict, and alienation from work: A cross-cultural study. American Sociological Review, 1965, 30, 539-548. (A, C)

Examines values titled universalism and particularism of 230 Mexican, Mexican American, and Anglo American bank employees. Universalism was defined as a value orientation toward institutionalized obligations to society and particularism as a value orientation toward institutionalized obligations of friendship. A questionnaire consisting of biographical and employment questions, the Strouffer Toby Role Conflict Scale, the Pearlin Alienation From Work Scale and several questions related to future employment status were administered. Results indicated that Mexican bank employees are more particularistic than Mexican Americans, and Mexican Americans were more particularistic than Anglo Americans.